—✲ عدد خاص باللغة الانكليزية صدر يوم قدوم اللورد بلفور ✲—

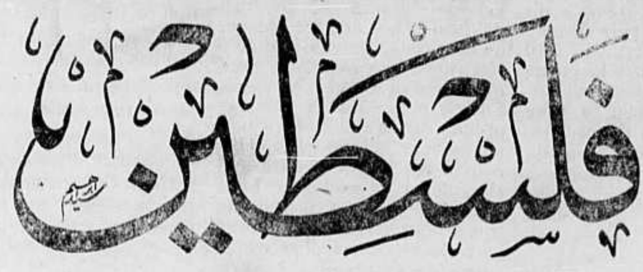
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La Palestine

صاحب الجريدة ومديرها المسؤول

عيسى داود العيسى

يافا

صندوق البريد ١٩٤

التلفون ٩٤

Jaffa, March 25th, 1925. ✲ Wednesday الاربعا ✲ يافا في ٢٥ اذار سنة ١٩٢٥

A Special Edition in English issued on the occasion of the visit to Palestine of LORD BALFOUR, the statesman with whose name is associated the Declaration which to the Arabs signifies the death knell of all the hopes they cherished when the victorious British Armies entered their country in 1918

" FOR WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES AND POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES".

Ephesians VI. 12.

J'ACCUSE !

1. THE BRITISH GOVERNMENT, of having allowed itself to become a tool in the hands of the Jews for the purpose of furthering their Nationalist aims in Palestine.
2. THE LEAGUE OF NATIONS, of seeking to administer in Palestine a Mandate which is incompatible with Article 22 of the Covenant of the League under which the Mandatory system is set up.
3. THE GOVERNMENT OF PALESTINE, of pursuing with open eyes a policy which, by granting a favoured position to the Jewish minority, is unjust to the Arab majority in Palestine.

I call upon

The British Parliament, the people of the British Empire, and the League of Nations, to demand of the Government of Palestine, that the words of the ROYAL PROCLAMATION read in Jerusalem and Haifa in July 1920 by the High Commissioner for Palestine; and those of the ANGLO-FRENCH DECLARATION of November 1918, issued in Palestine by Lord Allenby, shall be respected, viz :-

a. THE ROYAL PROCLAMATION

" TO THE PEOPLE OF PALESTINE "

« I desire to assure you of the absolute imprtiality with which the duties of the Mandatory Power will be carried out, and of the determination of My Government to respect the rights of every race and every creed represented among you.....»

GEORGE R. and I.

b. THE ANGLO-FRENCH DECLARATION

« The object aimed at by France and Great Britain . . . is, the complete and definite emancipation of the peoples so long oppressed by the Turks, and the establishment of national governments and administrations deriving their authority from the initiative and free choice of the indigenous populations . . . .

Far from wishing to impose on the populations of these regions any particular institutions they are only concerned to ensure by their support and by adequate assistance the regular working of Governments and administrations freely chosen by the populations themselves . . . »

Frances E. Newton.
Mount Carmel. Palestine.

Imperium in Imperio

«It is not Great Britain which is taking the Jewish International into its service, as the head of the Government in London imagined; it is more likely that Jewish international finance is attempting to take Britain into its service so as to assure world control for itself... We are actually facing a gigantic effort on the part of Jewish international imperialism to win the game; it is the victorious undertaking of pan-Judaism. Far from being favoured, as England has secretly imagined, she is the first to be menaced....

To attain that general confidence without which success cannot be reached, Zionism should have the courage to disavow and rid itself of certain adherents... whose secret aim is to make Palestine the headquarters of International pan-Judaism.... the aim is to establish a national home to serve as an effective center from which the movements and evolution of Jewish imperialism - economic and Messianic - can be directed.

This form of Zionism, which aims to establish a form of League of Small Jewish Nations within other nations, a true federation of Jewish States in the heart of other States, with a directing head in Palestine, is essentially dangerous for non-Jews.... it would also be a danger to the Jews, who would become subjected to increased persecution....

The Treaties of Versailles and Saint Germain guaranteed the Jews of Oriental Europe the RIGHT to form national minorities and recognised the RIGHT to form a State within a State...

If the reconstituted Jewish people wishes to be ranked as a nation among nations, it is the duty and interest of all to help; if it intends to organise internationally so as to ruin and dominate other nations, it is the duty of these to arise and not permit it to do so ».

(From " Le problème Juif " by Georges Batault. Paris.)

Zionist Colonisation

In spite of Zionist attempts to acquire large tracts of land, it is open to doubt if these will be successfully colonised. Zionist propaganda has created the legend of the Jew going back to the land in Palestine. It is not generally known that the seemingly prosperous Jewish colonies are often in debt and have been heavily subsidised. In an interview (published, by the Zionist Press Bureau) Baron Edmond de Rothschild spoke plainly on the subject to Mr Ben-Avi, editor of (Doar Hayom). We quote some extracts:-

I am very disappointed with the colonies which I have established. . . To this day I receive letters from the majority of the colonies with requests for money; for this person or the other for his personal needs; for the repair of a road, the building of a well, the construction of a hospital or a school. There is no end to these proposals - always loans of considerable sums to cover budget deficits in Galilee, Samaria, and even Judea . . . If, after years of work and effort, the colonists cannot attain to the situation of the Egyptian, Arab, or European farmers, the fault lies with them . . . So long as their families will not become farmers, so long as their sons and daughters will not work with them on their fields they will not succeed in living the life of independent persons. (1)

The Balfour (1) Declaration

We now know that the Balfour Declaration was merely a modified version of a formula decided upon and drafted by the Zionist Committee. Considering all things, it is hardly surprising that the Arabs distrust both the origin and intention of the Balfour Declaration, and refuse to recognise as binding upon them a pact entered into between the British Government and the Zionists, and to which the Arabs were not a party.

(1) Fortnightly Review Jan. 1924 By Captain Chisholm Dunbar Brunton

TO MY LORD BALFOUR

My Case against Zionism

With its trains and automobiles, with its fast steamers and aeroplanes, with its wonderful wireless transmission, and, consequently, with the great tendency and desire for travel that are daily gaining grounds with nations:- with all these our once boundless and remote old world has become so small that one sometimes immagines if he stretched out his hand he would touch the boundaries of it; or if he raised his voice he would make the four corners of it resound. And this was all accomplished through science by the human mind which is derived from God.

Yet our dear politicians, jealous for their eminent positions in their respective nations, and carried away by the momentum of ancient political methods which are saturated with narrow patriotism and haunted by narrow ambitions and ancient animosities, will insist on considering the world as large as it used to be, and forthwith will try, in the face of nature herself, to split it up into as many little worlds AS POSSIBLE in order to be able to separately govern it.

Hence are the world-wide unrest and confusion which are biting deep and very deep into the happiness of mankind rendering life miserable by perpetual expectation of war and wasting the greater part of public energy, intelligence, and money, in preparation for war.

The only remedy, no doubt, for the present appalling state of affairs is union in the vital common conditions amongst mankind which react on the inevitable connections between nations:-

Union in fundamental education,
Union in administration,
Union in currency, and
Union in language.

In proportion to the distance it covers towards union on these conditions the world attains tranquility and happiness.

"The urgent need for a creative effort has become apparent in the affairs of mankind. It is manifest that unless some unity of purpose can be achieved in the world, unless the ever more violent and disastrous incidence of war can be averted, unless some common control can be imposed on the headlong waste of man's limited inheritance of coal, oil, and moral energy that is now going on, the history of humanity must presently culminate in some sort of disaster, repeating and exagerating the disaster of the great war, producing chaotic social conditions and going on thereafter in a degenerative process towards extinction. So much all reasonable men seem now prepared to admit".- ("The Salvaging of Civilization", by H. G. Wells.)

Yet Zionism, backed and supported by Great Britain, is establishing itself an obstruction in the way to union. It is, furthermore, increasing the degressions that are the cause of the world's unrest.

Zionism founds in Palestine a new specific education that tends towards the isolation of its adopters from their next-door neighbours and necessarily leads to misunderstanding and strife. It errects in Palestine a new, strange, and unique, administration the parallel of which the world has never witnessed, based on favouratism and resulting in the incitement of bitter hatred between the inhabitants of the one country. It introduces into Palestine a new currency even after such experiment has proved to be a disaster to Syria the twin sister of Palestine. It, finally, calls into existance an obsolete language that has long been dead and burried, and is unknown to nine tenths of the Jews themselves.

The Jews, for no humanly reasonable object, have always isolated themselves from the rest of mankind and lead throughout a sort of clanish existance, creating thereby an unpremeditated, latent, revolt in humanity against the breaking of the most natural law of assimilation.

Zionism now comes to emphasize this half distinct, onerous, aspect of the Jews' existance by pushing it up before the eyes of the world, in the face of the very urgent world-wide natural demand for unity. What will the issue be?

I must again quote H.G. Wells: « The intelligent European is up against the unity of Europe's problem night and day. Europe cannot go on. European civilization cannot go on unless that net of boundaries which strangles her is dissolved away. The difficulties created by language differences, by bitter national traditions, by bad political habits and the like are no doubt stupendous...... Unless these are overcome and overcome in a very few years, Europe entangled in this net of boundaries and under a perpetual fear of war will, I am convinced, follow Russia and slide down beyond any hope of recovery into a process of social dissolution as profound and disastrous as that which closed the career of the Western Roman Empire. . . . . It is a life and death necessity. If they cannot obey it they will all be destroyed."

The work of the Jews in Europe is somewhat latent. But they are intent on showing an apparent specimen of it in Palestine.

What does my Lord Balfour, who by his famous declaration gave sanction to a fresh addition to the misery of the world viz: "The Jewish National Home in Palestine", - say to this case which is, as I have shown, a part of a just world-case ?

Cairo: "Faraj"

CREATING
The National Home

A study of the Mandate and of the White Paper on Palestine commonly known as the Churchill Statement.

A little scrutiny of the Balfour Declaration issued in 1917 by the British Government, shows that it falls into three parts:- The first contains a promise to the Nationalist Jews, namely, to facilitate the creation in Palestine of a National Home. The second contains an undertaking to safeguard the rights of the non-Jewish population, and, the third contains a statement that the creation of a National Home will not affect the rights and the political status of Jews in any other country. By this is meant that if, in the future, the national home should develop into something more important, such as a Jewish State, those Jews who desire to retain their citizenship of other countries will, without any stigma attaching to them, be free to do so.

The Declaration, issued as it was, when the result of the Great war was still in suspense, had of necessity to be couched in somewhat general terms, and these needed to be more explicitly stated before they could be translated into action. This was done in two official documents issued by the British Government. They are:-

A. The Mandate for Palestine. (Cmd 1500, and 1785)

B. A White Paper entitled "Correspondance with the Palestine Arab Delegation and the Zionist Commission". (Cmd 1700.)

The draft text of the Mandate was first issued in August 1921, and the final text in December 1922, after it had been sanctioned by the League of Nations.

The White Paper was issued in June 1922. It is important because it contains two official definitions of the interpretation placed by the British Government upon the Balfour Declaration, and because the Government of Palestine affirms that this interpretation governs its activities in Palestine,

The first of these definitions reads as follows :-

"The words (National Home) mean that the Jews, who are a people scattered throughout the world, but whose hearts are always turned to Palestine, should be enabled to found here their home, and that some among them, within the limits fixed by the numbers and interests of the present population, should come to Palestine in order to help by their resources and efforts to devolop the country to the advantage of all its inhabitants".

This interpretation was publicly given in Palestine on June 3. 1921, by the High Commissioner, and was endorsed by the Secretary of State for the Colonies in his speech to the House of Commons on June 14. 1921. (White Paper p. 6.)

The second definition is found in a Statement entitled "British Policy in Palestine". (White Paper p. 17.) the important words are these:-

"When it is asked what is meant by the devolopement of the Jewish National Home, it may be answered that it is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further devellopment of the existing Jewish community, with the assistance of Jews in other parts of the world, in order that it may become a center in which the Jewish people as a whole may take, on grounds of religion and race an interest and a pride. But in order that this community should have the best prospect of free development and provide a full opportunity for the Jewish people to display its capacities, it is essential that it should know that it is in Palestine as of right and not on sufferance. That is the reason why it is necessary that the Jewish National Home in Palestine should be internationally guaranteed, and that it should be formally recognised to rest upon ancient historic connection".

This, then, is the interpretation which His Majesty's Government place upon the Declaration of 1917, and, so interpreted, the Secretary of State is of opinion that it does not contain or imply which need cause either alarm to the Arab population of Palestine, or disappointment to the Jews.

If the Government of Palestine is to carry out loyally and consistently the duty imposed upon it by the Mandate and the White paper, it is obvious that an identity of purpose must be expressed in both documents. It is impossible here to do more than glance at a few of the Articles in order to discover whether this indentity of purpose exists, leaving it to anyone sufficiently interested in the subject to carry the study further.

The principle underlying the interpretation of the Declaration as found in the statement of "British Policy in Palestine", (White Paper p.17.) is that of equality of status, of opportunity, and of treatment for all the inhabitants of Palestine. This principle should also form the basis of the Mandate. The more so, since its final text was passed by the League of Nations and was issued by the British Government about six months after the publication of the White Paper. If there are in the Mandate any claims which are inconsistent with the interpretation of the Declaration in the White Paper, the Mandate must be amended to bring it into harmony, unless the British Government's interpretation has no value.

Turning now to the text of the Mandate, the Preamble embodies the Declaration and goes on to say:-

"recognition has thereby been given to the historical connection of the Jewish people with Palestine, and to the grounds for reconstituting their national home in that country . . . ."

If this is the interpretation placed upon the declaration by the framers of the Mandate, does it express the same intention as that contained in the White Paper? Does it mean no more than the "further devellopment of the existing Jewish community"? or than that some Jews "should be able to come to Palestine in order to help to develop the country to the advantage of all its inhabitants"? If this is really all that the Declaration stands for, and all that the British Government intends it to mean, what need is there for a reference to "historic connection", or for the prefix to the world "reconstituting" ? None know better than His Majesty's Government what a battle royal was fought and won by the Zionists when these two words and these two letters were incorporated in the text of the Mandate. What lies behind them was told to the members of the Mandates Commission at Geneva last November by the High Commissioner, when he said, "the Jewish memory is long, and there is a real desire to return to the conditions which had so successfully prevailed two thousand years ago". (Minutes of the fifth session p. 69. C, 617. M, 216, 1924.)

ARTICLE 2

"The Mandatory shall be responsible for placing the country under such political, administrative, and economic conditions as will secure the establishment of the Jewish National Home, as laid down in the preamble, and the development of self governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion".

This article inposes three duties upon the Mandatory: -

a) The duty of so ordering the affairs of the country as will "secure" the establishment of the national home. The word "secure" goes further, does it not, than the word used in the declaration, "facilitating". While the one implies no more than that the way shall be made as easy as may be possible for the Jews themselves to create their national home, the other lays that duty upon the shoulders of the Mandatory Power.

b) The duty of developing self governing institutions. This clause may be linked with Art.3 which calls upon the Mandatory "so far as circumstance may permit " to "encourage local autonomy". During the past four years the Government of Palestine has made several efforts to set up a Legislative, or an Advisory Council, only to find that the Arabs refuse to collaborate with on the basis of a Constitution founded on the terms of the Mandate. Their reasons for this are to be found on p.2. of the White Paper. So far the Government has not solved the problem of reconciling the duty of "securing" the establishment of the National Home, with that of encouraging local autonomy among the Arabs. Except in the township of Tel Aviv, and in the Jewish colonies, where the municipal and local councils are elected, the machinery of local self government which existed in Turkish days, and which was held in abeyance by the military administration, has not yet been re-established. The Arab municipal authorities are the nominees of the Government of Palestine, as are also those of the Arab village councils.

c) The duty of safeguarding the rights of all the inhabitants of Palestine. The Mandate here follows the lines of the White Paper in seeking to allay any apprehension that the creation of the National Home may tend to harm the non-Jewish population, but if the intention of the White Paper is in any sense binding on the Mandatory, the wording of the clause is unfortunate. The words "and also for safeguarding..." may be read to mean that, having satisfied the obligation of clause one, by placing the country under the conditions there laid down, the Mandatory is merely "also" required to safeguard the rights of non Jews. The intention to safeguard is clear, but it would have been wiser to state it in unambiguous language, such as "provided always that the rights of all the inhabitants are safeguarded" In this manner the three duties imposed under Article 2. would have been given equal

weight. As thingsare, the Government is actively pursuing a constructive policy in regard to duty number one, while following a more passive, not to say negative one, in regard to the last two.

Article 4.

"An appropriate Jewish Agency shall be recognised as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish national home"

Article 11.

"....The Administration may arrange with the Jewish Agency mentioned in Article 4. to construct or operate, . . .any public works, services and utilities and to develop any of the natural resources of the country. . . ."

In practice this amounts to the Mandate having provided the Government of Palestine with a partner in the Administration even if only a consultative one for what administrative action can be envisaged which lies outside the orbit of the privileges accorded to the Jewish Agency under these two articles? and besides these there are others, such as co-operation with the Govenment in the matters of immigration, and close settlement of Jews on the land (Art: 6.) The Government has availed itself of the permissive word "may" in Article 11 to force upon the Arabs the Rutenberg Concession in spite of strenuous opposition on their part.

Enough has been said to show that the interpretation placed upon the Declaration by the British Government has not been allowed to completely govern the instructions for carrying it out as laid down in the Mandate. Article 28 contemplates the termination of the Mandate and the period of tutelage to have ended. It envisages the time when the National Home shall have been established, and the Mandatory will have retired .

"In the event of the termination of the Mandate hereby conferred, the Council of the League of Nations shall . . . . use its influence for securing under the guarantee of the League, that the Government of Palestine will fully honour the financial obligations legitimately incurred by the Administration of Palestine during the period of the Mandate . . ."

It looks forward to the time when a permanent Government shall have developed from the temporary one which is imagined to have busied itself with co-operating with the Jewish Agency along the lines mentioned in articles 4. 6. 7. and 11. It is not difficult to foresee that such a Government will be in all essentials a Jewish one, for it must be capable of supporting the structure of the National Home, which, if the intentions of the drafters of the Mandate have come to fruition, will have been set up and sufficiently consolidated during the Mandatory period. The White Paper portrays the time when the lion and the lamb lie down together, with a little child to lead them.

F. E. N.

The Balfour Declaration

Comprehended and Enforced.

First Sight. Very Clear

The Balfour Declaration was first comprehended by the Arabs about a fortnight after it had been trumpetted far and wide in the midst of the world war. The Headquarters of the new British Administration was first established at Jaffa - occupied on the 16th. Nov. 1917. The declaration had been issued on the 2nd of that month. The Jewish Committee, with a Jewish - British Officer for a Chairman, was welcomed at the British Headquarters. A Jewish National Home - a Jewish State - was thus cherished, and not merely tolerated, in the bosom of the then Military Government. It manifested miraculous symptoms of a fabulous growth. By March 1918, the Jewish State Flag was fluttering in arrogant pride over the headquarters of the Zionist Commission. A regiment of Jewish troops, in British uniform, completed the lustre of Jewish glory. Thus was the Balfour Declaration, at the outset, interpreted in acts and deeds, in fact and in reality.

What have we here ? queried the Arabs.

Mere sham. Fear not. Keep on driving out the Turk. Thus was the assuring British reply!

Inexplicable.

On the 8th of May 1918 - also at Jaffa - a formal meeting of Arabs was officially arranged to receive Dr. Weizmann's announcements and revelations with the object of clearing up the misunderstanding. The Zionist leader spoke in English. The interpreter for the occasion was an Arab. Faithful to his task, the interpreter avowed his incapacity and begged the leader to say what he meant precisely by the "Jewish National Home" in Palestine. The leader was perturbed; his head bent towards his knees; and an eloquent silence prevailed. "Foyer national" suggested a member of the Zionist Commission. Expostulation ensued. The real meaning was not disclosed.

Clever Explanation

The real meaning was, however, given out by the Dr. Weisman accredited spokesman of the National Home Policy when he made the following plain statement to a Jewish congress.

"I declare that by a Jewish National Home we meant the creation in Palestine of such conditions as should enable us to establish between 50000 and 60000 Jews per annum there, and to settle them on the land. Further that the conditions should be such that we should be allowed to develop our institutions, our schools, and the Hebrew language - that there should ultimately be such conditions that Palestine should be just as Jewish as America is American and England is English."

The Real Meaning

Lord Balfour — with whose name the Jewish National Home Policy is associated - boasts of his pleasure to participate in the inauguration of the Hebrew University in endorsement of the foregoing interpretation which is expounded in still plainer phrases by Dr. Eder, President of the Zionist Commission in Palestine.

"There can be only one National Home in Palestine, and that a Jewish one; and no equality in the partnership between Jews and Arabs, but a Jewish predominance as soon as the numbers of that race are sufficiently increased."

In other words, nay in the very words of Dr. Weizmann himself, Palestine is no more to be a country for the Arabs .

"There are three Palestines". Dr. Weizmann says. "One for the Armenians; that is Armenia. Another for the Arabs; and that is Central Arabia. And a Palestine for the Jews. and that is Palestine proper".

Out with the Arabs. In with the Jews. This is the chorus of the Balfour Declaration.

The Motto

"Peaceful penetration" which was for some time the slow and successful Jewish policy has been finally substituted by a more practicable password: Peaceful Ousting and Spoliation of Arabs.

This is not a crime! To kill a man in endorsement of a sentence of death is not a crime! The executioner gets his pay. Whether it be justice or not, however, is a different matter.

The British Government accepted to be " responsible for placing the country under such political, administrative, and economic conditions as will secure the establishment of the Jewish National Home." (Vide Art. 2, Mandate.) And peaceful ousting and spoliation of Arabs in favour of an influx of Jews supplies the motto for the Palestine Government to live up to.

An Arab employee against whom the least blame is alleged, is thrown out of his Office! A Jewish functionary against whom multifarious irregularities are provable, is transferred with a promotion. A British Senior Official promoting the Jewish National Home policy in defiance of either law or justice or both together, is applauded and rewarded.

This is the mandate in application. The executioner gets his pay !

Are They British

After 30 long years of British Administration in Egypt, Lord Kitchener had it enacted that the last 5 feddans of a farmer's holding could not be transferred from him. The poor ignorant citizen was thus protected. The usurer; the money lender; the speculator; all were held in check.

But the British in Palestine are not British at all. Here, the upper hand is not theirs. The National Home for the Jewish people is their first duty. That is the law!

Enforcement.

Wind up the Agricultural Bank! Allow no credit foncier bank to be established! Discourage credit on land security! Keep the Arabs busy claiming their robbed political and national rights! The Arabs' crops were splendid in 1920, their economical situation will be improved if the export of grain is not prohibited! Prohibit it! Let the moth have a feast on Arab grain!. The Arab is forced to sell land. The Land Registry is open to assist him. The Jew will buy!.

But this is not sufficient! The Arabs are disarmed. The Jewish colonists - the new settlers - must be fully armed ! Supply them with Government rifles ! In addition rifles and revolvers in hundreds are smuggled into the country in bee-hives by the Jews and for the Jews! The crime is detected by accident unfortunate. The Law is invoked. The firearms are punished by a dip in the sea. The smugglers lose their profit! Adequate punishment ! Prestige for the Jew in his National Home must be kept high.

Lands change hands

Thus lands have been sold to Jews after the Jewish national home policy was adopted. And of the total area sold to them, over eighty per cent belonged to non - Palestinians, being five or six wealthy Syrian families established and domiciled in Beirut or Damascus. Capitalists as they are, they foresaw Jewish Bolchevism taking root in Palestine; and realizing their inability to reckon any longer on safety for non - Jewish interests, they sell their property.

Paper Law

These sales may be classified under the heading of peaceful spoliation. For it must be remembered that the Arab farmers, tenants, cultivators, ploughmen, and other workmen, who lived upon those vast estates, have had to go away. Their new Jewish landlords would not have them. The Jewish settlers are ushered in. On paper, the Land Transfer Ordinance provides for the safeguard of the rights of the displaced tenants. It demands that sufficient land be found for the peasant to live upon. Has this provision been observed? No. It has been avoided and evaded " The tenants renounced their rights; they received a monetary compensation and went peacefully away " So says the Government! We say:- " One poor peasant was killed on the spot; and the crime was committed in open day light almost under the Governor's nose. Besides, the ousted tenants soon meet their fate of penury.

Now some instances of direct peaceful spoliation! Here it is the Palestine Government that appears on the scene.

A Jewish Co. covetted a certain beautiful tract of irrigable land on the border of the river. The owners are the Obeidiyeh villagers Arab peasants. Instead of having recourse to the courts, the company obtained a decision from the Sub - District Governor - British and non - Jewish, but pronouncedly Jewish in policy. The decision was executed with Police force assistance. The land was handed over to the company. The poor villagers had engaged a lawyer (English speaking Arab) who did his best but failed to get the property back. A " Blacklisted" Arab was resorted to.

This fellow declared his intention to lead the Arab owners back to their property under the fire of Jewish and Police rifles in defiance of the illegal and unjust decision that had been enforced. There, the decision was reversed ! The property was restored to its owners. But the restoration of a stolen article proves the theft.

Try a " fait accompli "

Another Jewish company covetted a stretch of 1000 dunums, magnificently situated - with the Semakh Railway Station to the East, Lake Tiberias to the North, and the Jordan to the South-West. The first attempt was an argument. The Jews wanted 4000 dunums. The Government said "No". The Government would give only 1000. Therefore, ye Semakh Arabs, will hand over those 1000 dunums to the Jewish company, because you do not cultivate your lands fully. The attempt was counteracted by the poor villagers signing an undertaking to pay taxes for any portion of their lands left without cultivation. All was cultivated. The second attempt was "the fait accompli" and no argument at all. The district Governor-again a Britisher-appeared on the spot, demarcated the plot, and handed it over to the company. The blacklisted Arab was resorted to. The Police force in the outpost was ordered to be ready. The Department of Lands returned again to their senses. The land was restored to its Arab owners; and the Government ultimetly found out that it owed them 2500 dunums more.

God's Reply

One more sketch. Ceaserea, the first seat of Christianity, was a fine seaport, built 20 years before Christ. The lands in the vicinity, known as Barrat Ceaserea, are held by 80 Arab families. They are not State lands. Call them State lands. Assume they are. Include them in the concession to a Jewish company without mentioning, the Arabs who let us assume are not there. The mandate itself ignores all the Arabs of Palestine so that "the land without a people might be given to the people without a land." Sign the concession, dated 8th November 1921. Chant the chorus:- " out with the Arabs, in with the Jews: and march on." It is January 1922. The concessionaires prevent the Arabs of Barrat Ceaserea from cultivating any bit of their lands. The Sub-District Officer confirms the fact that the lands have been leased to the Jews (for 200 years). The victims protest. They are allowed, provisionally, to resume cultivation. An official commission in February, another in June, and a third in December, 1922, all ascertain the fact that the lands are not State lands and that, the victims number over 400 Arab souls, born thereon, living therefrom. But the document does not mention them. That the omission is an error is obvious! Yet it is maintained! Frighten the Arabs out, by officially allowing the Jewish concessionaires to cut the Serris shrubwood from those lands! If the Arabs quarrel with the woodcutters, that will be splendid ! They do not! The blacklisted man takes precautions ! Frighten him ! Four Jews hang about his room at 2 o'clock after midnight! They are taken for thieves, fired on, and captured. But let us recur to the 80 Arab peasant families. Their case reaches London. A question is asked in Parliament. " No spoliation of Arabs will be allowed " is the reply. But has it been disallowed; this is the question. Has Barrat Ceaserea been excluded from the Concession ? The injustice is represented again to the Secretary of State for the Colonies, through the proper channel. But even that would not deter the District Governor from a farther attempt to drive those Arabs to despair. The League of Nations was approached. Even God has been approached, again through the proper channel, by an appeal, to Sir Herbert Samuel's conscience and his solemn oath to administer due justice on behalf of His Majesty the King. The result is silence !

And so might be multiplied instance after instance! The spoliation of the Arabs for the Jews! Slow but sure peaceful penetration whereby their lands are acquired by right way or wrong according to the necessity of the occasion.

So burns the hate of a nation dispossessed!

Lord Balfour may be pleased to behold these phenomena of the conversation of Palestine into a Jewish National Home.

Out with the Arabs. Their Palestine is Central Arabia, the Jews say. In with the Jews, theirs is Palestine proper.

England is placing the Arabs of Palestine under the heel of the Jew, and this is the meaning of the British Mandate for Palestine!

Haifa, W. F. Boustany.

THE PALESTINE FOLLY.

A NEW BURDEN FOR BRITAIN TO BEAR.

By G. WARD PRICE.

Daily Mail Jan. 29th. 1925

How unripe for self-administration are these countries of the Middle East was illustrated by a political incident which followed directly upon General Sarrail's recent arrival at Beyrout as French High Commissioner.

During his official reception General Sarrail (under whose supreme command many thousands of British soldiers served in the Balkans) announced to the assembled Syrian notables that he intented to allow them to choose a Governor of their own for the principal Syrian province of the Lebanon, hitherto administered by a Frenchman. The High Commissioner himself told me that this was intented as a first step towards Syrian independence. Instantly a ferment of sectarian jealousy began. The Christians wanted a Governor of their faith; the Moslem Syrians were determined to have a Mahommedan; the Alaouites, a pagan sect, the Druses, a jealous body of Deists, opposed both these suggestions. No agreement could be reached, and the High Commissioner has had in the end to appoint another Frenchman.

It is such conflict of racial feeling that renders futile the artificial Zionist experiment on which the British Government is still engaged in this neighbouring territory of Palestine. All the official favour and encouragement lavished upon Jewish immigrants will never enable them to hold their own, without our presence and protection, against the Arab majority upon which the Balfour Declaration (promising the Jews a " National Home " in Palestine) aimed at grafting them.

AN ARAB LAND.

The Jewish settlers profess to look forward to the time when enough Jews will be established in Palestine for Great Britain to withdraw and hand over the administration to them. In official quarters they are apparently indulged in this illusion.

But the fact is that Palestine ceased to be a Jewish country in the year A.D. 71, when the Emperor Titus sacked Jerusalem. It has since been, and is now, an Arab land, bordering upon the primitive Arab State of Transjordania, beyond which lie Iraq and the Hedjaz, the heart of the Arabic and Islamic world.

During the six years that we have been in Palestine, about 40,000 Jews have come to settle here, of whom 5,000 have realised either their own unsuitability or that of their Promised Land and have gone away again. In recent months the rate of immigration has been increasing, and at an official source in Jerusalem I heard that as many as 500 Jews a week have lately been admitted.

But this movement is a subsidised not a natural one. During the last four years foreign Zionist organisations have spent £6,000,000 in financing Jewish settlers. Some £2,000,000 has been invested in Palestine from other sources, and, while the British taxpayer bears the expence of guarding and policing the country, the Palestine Administration itself has laid out another £2,000,000 on roads and railways: £10,000,000 within four years on a tiny country half as large again as Yorkshire — almost any territory in the world could be developed at such a cost — yet only 35,000 Jews have taken advantage of this well-endowed " National Home " which the British Government has tried to make for them among three quarters of a million hostile Arabs.

ON THE DOLE.

A day's motor-car run through Palestine is enough to reveal the reason of the failure of the Balfour scheme. Palestine is solely an agricultural country: the Jews are not agriculturists. They crowd to the towns, trying to carry on the industries to which they were used in their Central European homes. Tel-Aviv, a suburb of Jaffa, has grown in population from 2,862 in 1919 to 21,000 in 1924. There are 25 small factories in the place, some textile, others manufacturing such articles as confectionery, jam, and mineral waters. One hundred and seventy little grocers shops, 33 cafés, and 42 hotels and restaurants are the other principal industries of Tel-Aviv

But Palestine will not become a self-supporting community by means of Jews taking in each other's washing or selling each other toffee and Jam. If the Jew, like the native Arab, could make his living from the soil, the idea of rebuilding the Kingdom of Israel might not be so fantastic. But town-bred immigrants from German and Polish ghettoes cannot be made into farmers.

The 18 per cent. of the Palestinian Jews who do live on the soil are mostly "remittancemen," equipped and kept going by the rich Jews of Europe and America. The Zionist organisation maintains a regular dole-system for Jewish settlers in Palestine. They are given unemployment pay when out of work, and their wages, if insufficient for a European standard of living, are supplemented from the same source.

The result of this system is an artificial appearance of prosperity which the pressure of economic facts must eventually destroy. On the Plain of Jezreel is growing up a Jewish Garden City of European villas, called " Balfouria " (a standing reminder to the Arabs of our foolish experiment at their expense). This community is the pride of Zionism, but one glance at the countryside around will show that the land is not economically capable of maintaining a population of European requirements in competition with the Arabs, whose wants are so much less. And the young "Balfourians" I met by the wayside, out for a Sabbath afternoon-ride on farm-ponies, doubtless provided by the donations of a Rothschild, belong to a type more at home in the Friedrichstrasse than on the road to Nazareth.

The British soldiers who fought at Nablus, near by, never imagined that they were conquering territory for what is virtually a German colony. From the time you set foot on the Kantara ferry going into Palestine, German is constantly in your ears.

A POLITICAL FREAK.

If the scheme were economically sound and a neglected part of the earth were being made fruitful, there might at least be material justification for the political freak the Balfour Declaration has set up. But Palestine is little more than a Jewish almshouse and shows no sign of ever becoming self-supporting. Even the pre-war Zionist settlements have never repaid the capital invested in them

The British Government has been wrong to spend our money and incur Arab hostility by taking up this visionary plan of bringing the Jews back to Israel. We have assumed responsibility for a surplus population dependent upon subventions from abroad. Such subventions are obtained on the pretext of creating a Jewish Palestine. When economic conditions compel the British authorities to stop Jewish immigration at the next trade slump in Palestine, the flow of Zionist money will cease and these people will be on our hands. It is the British Exchequer which will then be called upon to relieve Jewish settlers, of whom many are former enemy aliens.

This next summer Sir Herbert Samuel's term of office as High Commissioner comes to an end. The appointment of a new Governor would be a suitable occasion for setting a limit to the further increase, under the British flag and under British responsibility, of a foreign-subsidised community of alien race and language, which has quite clearly no chance of taking root in the country.



The Zionist Flag

It was not without reason that the Executive Committee of the Moslem and Christian Association sent to the High Commissioner for Palestine a protest against the flying of the Zionist flag at a football match held in Jerusalem on January 12th, 1925, and asked whether the Ordinance regulating the flying of flags, issued by the Government of Palestine in August 1920 had been abrogated.

The wording of the paragraph in the Ordinance in question reads as follows :-

"The flag or emblem of any State, may not be carried or exhibited for the purpose of any partisan demonstration".

The Governor of the Jerusalem — Jaffa District replied :-

"I have the honour to inform you that the flag flown was the Club flag of the Hakoah football team, of which the colours are similar to those of the Zionist flag...... It is apparent that the Hakoah Club flag is not a State flag, and equally apparent that it was not being carried or exhibited for the purpose of any partisan demonstration, and that the Ordinance was therefore in no way infringed".

What is the Zionist flag ? It consists of two equal horizontal stripes of white and blue bearing in the center the device known as the " Magen David ", the interlacing triangles, or Hexagram, sometimes called the "Shield of David". Another flag flown by the Jews consists of the two simple blue and white strips without the "Magen David".

It is interesting to find that the Club flag of the Hakoah football team is used to welcome the Representative of His Majesty King George when he visits various towns and Jewish colonies, even when no football forms part of the programme. Pictures have appeared in the English newspapers such as the Times and the Sphere showing the Union Jack and the Zionist flag flying from a tree over the High Commissioner and the gathering which met to celebrate the opening of the new Jewish colony of Gezer, near Ramleh.

The following extract from a leading article in the " Doar ha Yom ", a Hebrew paper published in Jerusalem, and quoted in the 'Palestine Weekly', throws some light on the subject:-

" It is now for us to say to the Government in London and to its representative in Jerusalem, Listen, the time has come when we must ask of Great Britain, and of the Great Powers, and of the League of Nations in particular, that all that has been done for the Arabs in Iraq, in the Hedjaz, and in Transjordania. should be done for the Jews in their National Home...... If kings and emirs have been given (sic) to the Arabs in their different lands in the East, why not give a " President to the Jewish National Home in the West (i.e. of the Jordan). If the flag of the Emir is floating over Amman, why should not the flag of our President float over Tel Aviv ?..... If we have a National Home, then we must have a flag, and a free land for its surroundings. We must have a free political union with a President of our own at its head, and the Mandatory Power must show him all the respect due to a nation when it is a nation".

This seems to show, does it not, that the Zionist flag has for the Jews a somewhat deeper significance than that attributed to it by the Governor of the Jerusalem - Jaffa District, for the two flags he speaks of are identically the same.

Many flags are to be seen in Palestine, for the representatives of many nations exist in the land, all of whom fly the flag of the country they stand for. If there were representatives of Iraq, of the Hedjaz, or of Transjordania living in Palestine the Arab flag would also be flown, since it would then be recognised as a State flag, but the flying of it by others is banned under the Ordinance, and therefore it is never seen. At the funeral of a prominent Arab in Jaffa, not long ago, the Governor of the town did not allow of the carrying of the flags of various Arab clubs and Societies in the funeral procession until he was satisfied that they could not be mistaken for the Arab National flag. On the other hand, the Zionist flag, since it is not recognised as a State flag, may be, and is, flown by all who care to do so. The natural deduction drawn by almost everybody, whether rightly or wrongly, is that the Ordinance has been carefully worded so as to allow of the flying of the one, while forbidding the flying of the other. When Arabs protest, they are reproved by the Government officials, who ask, why do they thus give to the Zionist flag a status which is denied to it by the Government?

What is the difference between a State flag and a National flag ? We do not as a rule speak of a "State Anthem", but of a "National Anthem", yet they stand for the same idea. The writer in the "Doar ha Yom" is right. A National flag is the natural corrolary of a National Home, and so also is a National Anthem. and the Jews have both. In Palestine the "Hatikvah" is recognised as being for the Jews on the same level as « God save the King », and officials of the Palestine Government have been directed by the High Commissioner to stand when it is sung or played.

Apart altogether from the question of whether or not the Zionist flag has the status of a "State flag", it may be asked; Is the Government of Palestine, in allowing the Zionist flag to be flown, while denying to the Arabs the right to fly the flag which the majority of them at any rate, look upon as their National flag, acting in accordance with the terms of the Royal Proclamation read by the High Commissioner in all the towns throughout the country when he took office in 1920 ? The words of His Majesty King George where these:- "I desire to assure you (i.e. the people of Palestine) of the absolute impartiality with which the duties of the Mandatory Power will be carried out, and the determination of My Government to respect the rights of every race and every creed represented among you".

Is it wise for the Government of Palestine to allow the flying of a flag which is (even though its colours are an innocuos combination of white and blue) in a very real sense a red rag to the Arab world ? It is earnestly to be hoped that the time will soon come when this will cease to be the case, but that it is so now, nobody who knows the facts will deny. The simplest solution would seem to be this. Either to allow the use of both flags, or to forbid the use of both, leaving the Union Jack to fly alone as the symbol of the authority which now administers the affairs of the unhappy land of Palestine.

Printed by
The Palestine New Press - Jaffa